

Theology vol 108.

AN

A D D R E S S
TO THE
P U B L I C;
Occasioned by the
LORD BISHOP of LONDON'S
L E T T E R
TO THE
CLERGY and PEOPLE
OF
London and Westminster.

Satis diu hoc jam Saxum volvitur.

L O N D O N:
Printed for J. HINTON, at the King's-Arms in
St. Paul's Church-yard. MDCCL.

[Price Six-Pence.]

228 DE REES

дипломат

ПУБЛИКЕ

ОБЩЕСТВО

ГЛАВНОГО ГИДРОГРАФИЧЕСКОГО УЧРЕЖДЕНИЯ



САНКТ-ПЕТЕРБУРГ

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ГИДРОГРАФИЧЕСКАЯ КАРТА

МОРОВЫХ

ЗОНЫ ИЗОЛЯЦИИ

САНКТ-ПЕТЕРБУРГ

A N
A D D R E S S
T O T H E
P U B L I C, &c.

TH E universal and grateful Reception his Lordship's Letter has met with, must give Pleasure to his Lordship, and every good Man, as it is a Proof that the Generality of the People are not deaf to the Voice of Religion and Virtue; but I fear that the rank Vices, mentioned in his Lordship's Letter, are not to be extirpated by Counsel or Admonition; and that they have taken too deep Root to yield to any less powerful Hand, than that of the Legislature.

THEIR present flourishing Condition seems to be owing to Impunity, a Toleration

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ration in some Cases by the very Magistrates, and evil Examples given by those who ought to shew the best, and are capable of making strong Impressions on the Multitude.

CRIMES that immediately affect the Throne, or Revenue, are always prosecuted by the Crown; Crimes that affect particular Persons, are commonly prosecuted by the Parties injured, or their Relations; but Crimes that affect the Community in General, of which Sort are those his Lordship so justly complains of, are almost totally neglected. Our Legislature seem to think that they have done their Duty, by making Laws against those Crimes; and every particular Person thinks that as he is injured by those Crimes, only in Common with the rest of his Neighbours, there is no Reason that he should be at the sole Trouble and Expence of the Prosecution; but, if at any Time some public-spirited Person attempts

attempts the Prosecution of such Crimes, monstrous Fees, infinite Delays, and all the Chicanery of the Law, start up, as the Guardian Angels of Vice, to strangle the Prosecution.

WHY must the Prosecution of a Publisher of obscene Prints, and blasphemous and obscene Books, Keepers of notorious Brothels and Gaming-tables, and the like destructive Wretches, be more difficult, dilatory, and expensive, than the Prosecution of a Highwayman, or a Pick-pocket? There have been Instances of a Highwayman's being tried, convicted, and executed, within a Week after the Offence committed, at the small Expence of Twenty or Thirty Shillings; but, for the Prosecution of any of the other Sort of Criminals, a Man must prepare at least his 100*l.* for the Expence, and then must not hope for an End of the Prosecution under a Year or two. Ought there to be stronger Proofs, greater Ex-

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actness, or more Consideration had, where only a Fine or Imprisonment may be the Event, than where a Man's Life depends upon the Trial? Certainly there ought not, nor does the Law require this, though the Abuse of the Law supports it, owing in a great Measure to the monstrous Fees of Officers; a Grievance which the House of Commons, about eighteen Years ago, undertook to relieve the Subject from; but, after many Thousand Pounds Expence, a great Number of People employed as Commissioners, Jurors, and Officers, the Inquiry and Regulation proposed has been intirely dropped, attended with this Evil, that many Officers, encouraged by this fruitless Attempt, have largely increased their Fees, to the great Oppression of the Subject.

IT has been said by some, that all criminal Prosecutions are owing to the particular Interest or Resentment of the Prosecutors; I will not examine into the Truth

Truth of this Doctrine; least I should be accused of Uncharitableness, tho' I have heard it said, in a Court of Justice, that Malice was a good Prosecutor; but I believe it is certain, that Virtue cannot prosecute in our Courts, without the Assistance of more Money than a private Purse can easily afford.

ANOTHER Means of the Impunity of these Crimes, is the Inaccuracy of our Statutes, rendered intricate by their great Number, and their referring from one Act to another. There are about a Dozen Acts against Gaming, and yet we find Gaming-houses daily open in bare-faced Defiance of them. The Owners of the Gaming-tables brag that they have found Holes to creep through every one of those Acts; what Opinion Foreigners may from this conceive of the Wisdom of our Law-makers, I cannot say; but it is evident, I think, that what has been hitherto done, has been to no Purpose; and it seems very

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very strange, that such a Set of Vagabonds should be too cunning for the whole legislative Power.

His Lordship seems to call upon the subordinate Powers, and even Constables, to exert themselves in suppressing the Vices he complains of; but I believe his Lordship is not aware that the Danger is too great for them to interfere in; for if, on an Action brought against them, they should be found to have been in the least mistaken in the Construction of one of those intricate Acts of Parliament, it is odds, but the Event puts them to Thirty or Forty Pounds Expence, or may prove their Ruin; and there is no one bound to indemnify or support them, and therefore they seldom meddle, but in very common Cases, and against poor Offenders. I remember an Instance of a Justice of Peace being prosecuted and lying in Gaol a long Time, only for a

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Mistake in putting in Execution the Laws
against profane Swearing.

THE Crimes I am speaking of are too powerful, not only for single Men to deal with, but even for Bodies of Men ; the united Force of a whole Parish has not been able to remove one single Brothel.

AGAINST these Evils, the Legislature can only afford us Redress ; it is not sufficient to make Acts of Parliament, without taking effectual Methods for putting them in Force ; if they are not to be put in Force, they are not properly Laws, *Leges a Ligando*, for they bind no Man. The Obedience and Taxes I pay intitle me to Protection, not only in my Person and Property, but in the Morals of my Family. I cannot say I have that Protection, when any infamous Wretch may, with Impunity, debauch the Minds of my Children, by obscene Prints and Books exposed to Sale at Windows and Shops in the most public Streets.

IF

If Morality is under the Protection of the Legislature, much more is the Christian Religion so ; it is a Part of the common Law, and our whole Constitution depends upon it. The Preachers of Infidelity are attempting to loosen the very Bonds of Society. All Oaths taken by Witnesses to give true Testimony, by Jurors to give true Verdicts, by the Subjects to yield Obedience to their Sovereign, by the King to support the Laws, and protect his People, depend solely on the Christian Religion ; take away the Expectancy of a future State, and there will be an End of all Dependence of one Man upon another ; the pleasing Hope which the good Man enjoys, the Terrors which attend evil Actions, will all vanish ; the mild Government of the Gospel must be supplied by the iron Hand of severe Correction, the Sword and military Execution must take Place ; and even that would prove very deficient, for there

there are of Necessity many mutual Dealings between Man and Man, of which temporal Laws can take no Notice, and the Parties have nothing to depend upon but each other's Conscience.

THE Agents for Infidelity trust not to Books alone for the Success of their Doctrine, they have their Sermons advertised Weekly to support it, they have Schools for teaching their diabolical Tenets opened almost every Night at Public-houfes; at one of which held every *Monday* Night at a Public-house, near the *Temple*, I have heard such horrid Blasphemies uttered, as have made even Libertines shudder, and in any other Christian Country, must have met with certain Death. Whilst such Places as these are suffered, I must, say with his Lordship, one would think there was no King in *Israel*. Surely if his Lordship and the rest of the Right Reverend the Bishops would address the Throne, the Christian Faith would find her Defender;

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I cannot think that these Evils would have grown to the Height they have, if they had reached the Ears of Majesty.

I SAID before, that Vice owed much in some Cases to the very Magistrates, I meant, by the Licences granted to all Public-houses without Distinction, tho' many of them are common Brothels, and notorious Harbours for Thieves.

THE true and principal Use of Inns, Ale-houses, and Victualling-houses, was two-fold, either for the Receipt, Relief, and Lodging of Travellers; or for the necessary Supply of the Wants of such poor Persons as were not able, by greater Quantities, to make their Provision of Victuals, and not for the Entertainment or Harbouring of lewd or idle People, to spend or consume their Money or Time in; and therefore, by a Statute made in the first Year of King James the First, an Alehouse-keeper is punishable if he permits any Townf-

Townsfman, Handicraftsman, or Labourer, to sit drinking in his House, except such as shall be invited thither by a Traveller, during his necessary Abode there; and except Workmen, Handicraftsmen, and Labourers, upon the working Day, for one Hour at Dinner. And, by subsequent Statutes, no Person may come to tipple in any Inn, Alehouse, or Victualling-house, in the fame Town where he dwelleth, nor within two Miles thereof, except he be a Traveller.

How far the first Design of these Houses is abused, is evident to every one. Alehouses and Brandy-shops, are the Ruin of our middling Tradesmen and labouring People, and the Nursery of Beggars and Thieves.

HERE our young Tradesmen learn to be Sots, and turn Bankrupts and Beggars. Our labouring People for the Generality are intoxicated with Liquor, one Third of

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the Week ; the Half of what they get, the rest of the Week, goes to pay the Ale-houseman ; and the rest, it may be four or five Shillings, is to maintain a Wife and Half a dozen Children ; by which Means the Parents at the End become a Charge to the Parish, and the Children turn out Vagabonds and Thieves.

If any one should ask why such a Number of Public-houses, and those of the worst Sort, are licensed and tolerated, many Reasons may be given.

THE Brewery and Distillery bring in a very large Revenue.

THE Profits arising from the granting Licences is considerable, and it is to be feared is one principal Cause, why all, who apply for Licences, have them without Distinction.

THE Landlords of those Houses are generally Men of Interest, or Power ; and it is

is very well known, that there were above Thirty notorious Brothels upon one certain Man's Estate at one Time.

THE People, who serve Public-houses with the Liquors they sell, are generally Men of Interest, or Power; nay, sometimes our chief Magistrates, whose Duty, as such, it is to suppress Drunkenness and Debauchery; but, as it is their Interest to act contrary to their Duty, I think they ought to be deemed incapable of such Offices: Lord Chief Justice *Holt* said that a Publican ought not to be chosen Constable; here seems to be full as much Reason that a Brewer or Distiller ought not to be made a Justice of Peace. Attorneys, and some others, are very justly rendered incapable of that Office, without the tenth Part of the Objections against them, as against the others; for Drunkenness is deemed the Foundation of all Evil. I never see one of those Magistrates riding in State, without thinking

ing what a Number of Families his Trade must of Necessity have been the Means of ruining, before he attained one half of his Wealth. In former Times, our chief Magistrates were Merchants, who had helped to increase the Strength and Riches of the Nation, who drew their Wealth from Foreign Kingdoms, and whose Interest depended upon the Industry of the Poor. To have in the room of such Magistrates Men who help to diminish the Strength and Riches of their Country, who, like Vermin, draw their Nourishment from the Blood of the Poor, and whose Interest it is to support Drunkenness and Debauchery, —seems, in my Mind, an Omen of approaching Ruin. We may say, *Fuimus Troës*, but are at present in a very desperate Condition.

THE next Thing I shall beg Leave to consider is, the great Encouragement Vice meets with from evil Example given by those who ought to shew the best, and are

are capable of making the strongest Impressions on the Minds of the People.

THAT Example teaches more than Precept is an old and a true Saying, for Actions make a stronger Impression on the Mind than Words ; and there is no Man, even of the lowest Condition, but is capable of doing Good or Harm, by giving Examples of good or bad Actions. There are many Crimes that are no otherwise pernicious to Society, than by being bad Examples, and punishable for that Reason only. These Crimes may be greatly aggravated by the Condition and Situation in Life of the Person who commits them. Bad Actions, done by a Person eminent by Birth or Dignity, are more mischievous, than those done by a private Person ; for, being the Object of more Eyes, he distributes the Poison to a greater Number of People, and by his Eminence adds a Weight to his Example, and makes the Poison ranker. But what shall we say, if bad Examples in some

some of the most pernicious Vices against not only ancient, but many recent Acts of Parliament, should be given by those whose peculiar Duty it is to suppress Vice; who hold Offices equally reverend with that of Bishops? If such as have been placed, in the foremost Ranks of Virtue's Cause, should, with her Wages in their Pockets, and her Livery on their Backs, enter at Noon-day into the Service of her Adversaries, I think that can admit of no Aggravation. To see half a score young Noblemen waiting at a Gaming-Table for the Company of such, and, upon their coming into the Room, cry out, Come now open the Court. And so away with the Ball, before the Eyes of a hundred Spectators; this must make the People conclude that Gaming is not a Vice, but a Virtue.

I THINK I can give a Contrast to this, a certain noted Gamester, who, I am sorry to say it, is permitted to reside in the *Temple*, goes every Afternoon to Church, and imme-

immediately from thence to preside at a notorious Gaming-Table in the Strand, of which he is reputed to be a Proprietor. This looks as if Virtue and Vice were coming to a good Understanding, and intended to shake Hands. Coke, and some other of our former reverend Sages of the Law, have been publickly declared Fools; why not the Law itself a Heap of Folly and Nonsense? Our Forefathers made one Blunder, when they made a Law against Witchcraft; certainly they and we have been under a Mistake, as to Gaming; what, though now and then it ruins a few Families, it makes Amends by a thousand amiable Qualities that attend it; it exercises by Turns all the various Passions of the Mind. The Laws against it are surely an Imposition on the Public, that great Men, who are above the Laws, might monopolise the Pleasure to themselves which they envy in their Inferiors; by all Means let them be repealed; and then, I hope, that

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the several Masters, who, as I am informed, are employed in almost every Family of Fashion, to teach their Children the Art of Gaming, will be obliged to take Licences from *Doctors-Commons*, and that a Committee of Divines will be appointed to examine their Abilities.

BUT, to be serious, his Lordship says, and very truly, that the Good of Society must be influenced one Way or other by the Conduct and Examples of the great Officers of Justice; but he says further, that they cannot be useless, without being pernicious. I beg Leave to say, that the Judges are not to seek out Criminals, employ Informers, or turn Prosecutors; if they were, they would be improper Persons to judge indifferently between the King and the Accused; their chief Business is, upon all Prosecutions coming before them, to declare what the Law is, and in doing that, keeping the Courts of Justice easy of Access, and preserving the Reverence

verence due to their high Offices by virtuous Examples, they seem to perform the whole of their Duty.

THE Right Reverend the Bishops have no inconsiderable Share of the legislative Power within these Kingdoms, as well in temporal as spiritual Affairs ; which Power in temporal Matters was given them for spiritual Purposes, not to interfere in the *Arcana Regni* ; and it would give me great Pleasure to see the Right Reverend Bench exert itself in procuring proper Laws against the enormous Vices and Impieties now reigning in these great Cities, and carrying those Laws into effectual Execution. Every Means in their Power should be taken for the Support of Religion and Virtue, and every Opportunity omitted is a Neglect of their Duty. A Man, who has thrown himself into a raging Fever by Debaucheries, must have strong Medicines administered, and not a Lecture upon Temperance and Abstinence,

nence, and the ill Consequences of a de-
bauched Life.

But the Right Reverend the Bishops have a more immediate Jurisdiction in spiritual Affairs, particularly over the Clergy; for they are bound by the Canons, though the Laity are not; and we have an Instance of the Exercise of that Jurisdiction, even over a Bishop, the Bishop of St. Davids, who was deprived by the Archbishop. And this brings to my Mind many Things, which make me think, that no small Services might be done to the Cause of Religion, if that Jurisdiction was exercised with the Zeal becoming Protestant Bishops.

LET a Rector or Vicar preach the Cause of the Christian Religion with ever so much outward Zeal and Eloquence, yet, if his Actions contradict his Words, he is a worse Man than an Atheist; for the one is but a ridiculous Desider of Piety, but the other makes

makes a sober Jest of God and Religion; his Actions will make a stronger Impression than his Words, and support the Cause of Infidelity, more than the most elaborate Speech of the subtlest Atheist in the World.

THERE are many Things suffered amongst the Clergy, that give great Offence to the Cause of Religion and all good Men: As Commendams, Dispensations; Non-Residence, the Ignorance of some of the Clergy, owing to Want of due Examination, before they are ordained; the Poverty of others of the Clergy, owing to their Uncharitableness to one another, for the Revenue of the Church is sufficient to support its Ministry; and a Neglect of Order and Decency in spiritual Things.

ST. Timothy says, "That, if a Man desires the Office of a Bishop, he desires a good Work; a Bishop then must be blameless, the Husband of one Wife, vigilant,

" gilant, sober, of good Behaviour, given
" to Hospitality, apt to teach, not given
" to filthy Lucre, but patient and not
" covetous." Canonists have expounded
these Words, *He shall be the Husband*
of one Wife, to mean he shall have but
one Bishoprick or Cure, for by Commen-
dams they say, *Bigamia contrahitur in Ec-*
clesia; and therefore a good old pious Bi-
shop said, when another Benefice was of-
fered to him to hold in Commendam, *Absit,*
ut cum Uxore habeam Concubinam; he look-
ing upon it to be spiritual Adultery.

DISPENSATIONS for Pluralities, un-
less in Cases of absolute Necessity, must
needs be allowed to be odious to God and
all good Men: Commendams and Dis-
pensations were condemned by the primi-
tive Church, and both sprung up under
the Popes of *Rome*. It is not saying that
they are tolerated by our temporal Laws
will mend the Matter; the Priest, who
accepts either, must examine his own Con-
science,

science, how far that will tolerate him to accept of a greater Cure than he can perform, or to keep out any good Man, who stands in Need of, and is willing to earn honestly the Wages of God's Church. St. Paul says, All Things are lawful, but all Things are not expedient; which is finely expressed by Tully, *Est aliquod quod non oportet, etiam si licet; quicquid vero non licet, certe non oportet.*

NON-RESIDENCE was the spurious Issue of Commendams and Dispensations. With what Conscience a Clergyman can accept the Wages of the Church, without performing the Cure, I cannot see; he certainly has in Conscience no Right to the Revenue of the Church which he neglects to attend; and taking what a Man has no Right to, attended with particular Circumstances, is often deemed a high Crime, even by our temporal Laws. A Clergyman ought constantly to attend his Cure, to be ready, whenever any

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of his spiritual Offices call him, for the Visitation and Instruction of the Sick and Ignorant, and for good Example to others, being bound to preach in his Life, as well as Doctrine ; and for that he has in a most sacred Manner, and by solemn Obligations, bound himself to this Duty.

HIS Lordship says, that God will certainly demand from the temporal Magistrates an Account of the Exercise of their Power : “ And who is he, that has so little “ to answer for on his own Account, as “ willingly to subject himself to be answer-“ able for the Sins of others, which, ei-“ ther by his Encouragement or Conniv-“ ance, he makes his own ? ” Is not this equally applicable to every Clergyman who has the Cure of Souls ? With humble Submission, I think it is ; and that a Clergyman is answerable for every Soul in his Cure, or Diocese, that is lost through his Neglect.

G R E A T

GREAT Part of our Clergy entirely neglect some or all of their Cures, and leave them to a Curate, with the uncharitable Allowance of Twenty or Thirty Pounds a Year, to maintain himself and a Family: Is not this acting Infidelity? Can any one think that such a Man believes one Word of the Christian Religion? I am sure I do not. We have a Right to expect the Assistance of our spiritual Magistrates, in redressing this great Evil; every Bishop has a visitatorial Power in his Diocese, and each Archbishop has the same throughout his whole Province; the Exercise of which Power seems to be their principal Duty, and the chief End of their Institution.

THE great Revenues which the Clergy enjoys, were given them not only to maintain themselves, but for Hospitality, and the Relief of the Poor, as appears by many Charters, by which they now

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hold large Estates, and yet we find them not less greedy of filthy Lucre, than the Laity, as many Causes now depending in our Courts between the Clergy themselves testify.

THERE is also a Decency due to religious Worship, and the Places appointed for it, and belonging to it; this is strictly kept up in all Christian Countries, nay, even amongst *Mahometans*, but grossly neglected in ours. And I cannot help mentioning as an Instance of it, that I saw not long ago, above twenty Wheel-barrow Loads of Soil, or other filth very offensive, carried from the Garden of a certain Divine, and thrown into a Church-yard adjoining, which, by this and the like Means, is become a mere Lay-stall. Why the Yard belonging to God's House ought not to be kept as neat and clean as a Clergyman's Garden, I cannot see.—

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IN short, if effectual Methods were taken for the Punishment of such Crimes as affect the Community in General; if the licencing Tippling-houses of all Sorts were regulated, and not suffered to extend beyond what they were originally designed for, most of the Vices and Impieties his Lordship so justly complains of, would be in a great Measure suppressed; and if the Clergy would do their Duty as they ought, Infidelity will soon find but little Countenance, even amongst the lowest Rank of people.

F I N I S.

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This Day is Published,

[Price Six-Pence.]

A
LETTER
FROM A
CITIZEN of LONDON
TO HIS
FELLOW CITIZENS,

And through them, to the

People of ENGLAND in General

Occasioned by the late

EARTHQUAKES.

WHEREIN

Some Vices of the GREAT are particularly exposed, which were not taken Notice in the late excellent Letter of the Lord Bishop of LONDON.

Printed for J. HINTON, at the King's-Arms
St. Paul's Church-yard. MDCCL.